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REV. EDWIN H. CHAPIN'S S E R M O N ,

PREACHED SUNDAY MORNING, APRIL 10, 1859.

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—LUKE 15: 10.

This assurance coming from the lips of Jesus himself, exhibits Christianity, both in its spirit and in its grandeur. As you will remember, these words were spoken in reply to certain self-righteous formalists who shrank with horror from any association with publicans and sinners, and marveled that any one who professed to be the divine teacher, should love them and eat with them. To these Scribes and Pharisees our Saviour made known the truth, that the great purpose for which he came, was to seek and save the lost. He showed them that throughout the universe there were no objects of more solicitude than these fallen and guilty ones, and that their repentance and restoration was the cause of great and heavenly joy.

Now I do not understand Christ to say—nobody can understand him to say—that God takes more absolute delight in a sinner than in a saint. Nor does Jesus at all encourage the strange conceit that the wandering prodigal is more the object of divine favor than one who keeps within the home bounds of reverent love and service.

It seems to me there is one point here that may settle all confusion of thought in this matter—the simple question of whether it is better to sin than not to sin; and that is the fact, that no man is without sin; no man stands absolutely in that class of pure perfect beings on the face of the earth who might be supposed to be aggrieved by any demonstration of love toward the returning sinner, even supposing these Scribes and Pharisees to be as righteous as they claimed to be; still there was this love and care for the repentent sinner, but in reality they had sins, deeper and darker sins, than the prodigal.

Farther, I repeat, there can be no confusion with regard to the matter; really the question is, whether it is better to sin than not to sin, which question hardly needs an answer. God loves the sinner; he loves and cares for the wandering and returning prodigal; and the fact which Jesus tells here is that gladness of surprise and joy and gratified affection with which love welcomes at last its alienated but unsundered objects. In one word, my friends, our Savior in the passage before us shows the identity of the great sentiment of love in heaven and upon earth, in the depths of divine nature, and in the heart of man. He appealed to those affections which are most profoundly interwoven in our being. Thus he exhibited the spirit and power of the Gospel as not above or foreign to the elements of our own consciousness, but ultimately allied to these. He based his appeal upon that which can be demonstrated by most familiar application. He took the family circle—alas! how many there are—he took one family circle from which one deluded member has gone forth and gone astray; gone, the rest knew not whither, tossed high on some wave of fortune, fettered in the consequences of his own transgressions, thrown somewhere in this wide world, finding condi-

tions of existence somewhere. The Omniscient one alone knows how many there are; not in some foreign country, not in some desolate island, but right here in the midst of this very city, wrecked among its temptations, drawn down into its whirlpool of sin and shame.

Yes! how many even in the midst of its luxury and splendor, groveling in the meanest conditions of sensuality, feeding upon husks, consorting with swine; how many a stray sheep wandered from its home, how many a lost piece of silver buried in the rubbish of old stale sins, but belonging to the great treasure, and upon whose dim disc you may yet trace the Maker's image and superscription.

Ah, how little we know, how little the multitude know or care about the lost ones; how little they know or care about these, not yet having come to themselves, decked, it may be, in some outward bravery of harlot tinsel, or grinning abomination, drunk with folly and fascinated with ruin.

But there are those who know and care, in some far-off home nestling among the hills, around which the new spring is beginning to wreath its beauties, but in which there buds no springing joy because one is not there; one is gone astray—worse than dead. There is some mother watching, praying, and hoping against hope, but never losing out of mind, or never casting out of her heart, the child's face that lay upon her bosom, with the life and soul which unfolded under her tender care. There is some father whose stern face is only the thin mask of a broken spirit, whose brave heart is roused to its depths by the agony of his soul. They know and care for their poor outcasts—these wretched, wandering sheep out in the wilderness of a perilous and inhospitable world. Now suppose that this very day that prodigal should return; and suppose that this hour that lonely, sorrowing mother should be surprised with a glad joy; suppose that father should see the poor shattered child that has gone from his love, but never has been beyond its exercise, never beyond his thought; suppose he should see him reeling back to his home in his weakness, in his penitence, in his utter abasement; I ask you, could all earth annihilate, or say all heaven, restrain the burst of joy that would sweep away every consideration of his guilt? Would not they all be swept away before the rising force of that mighty tide of joy? It is in our nature, it is in its necessities—not merely in its possibilities, but in its necessities—that all the forces of affection in that father's and mother's heart should rally in behalf of the alien and the outcast. And would there be injustice, would there be unfaithfulness, toward those who have remained within the inclosures of obedient love and service? Is love of that nature, that what you give out to one you take from another? No, my friends, love is not of that nature; the more you give to another does not exhaust it at all, but only expands it, only increases it, and unfolds it according to the greatness of its nature. There would be no injustice to those who remain, no lack of love, no withdrawing of affection, but only the love that had been con-

secreting through long days and years of sorrow, of loss and of anguish; that love which would overflow and welcome back the prodigal with its perfect blessing.

Now this I take to be the force of our Saviour's declaration in the text. It is in the nature of love so to cling to its objects, so to care for them, so to claim them upon their return; and when they do return, it overflows and breaks down all other considerations, and shows itself more strong, more manifest in its joy, than it does for those who are nearer to it, and who remain constantly within its fold and loyal to its affection.

Hundreds and thousands there are in this great city, however far they have wandered, however deep they have sunk, who may feel, and who, perhaps, do feel, that there is a love and a care for them even upon this earth, and which never can be changed or exhausted; and if there is no such love, if there is no such care, upon this earth, they may feel that however forsaken in all human regard, there is one who knows and loves them, and that they belong to the great family of souls; that they are missed and looked after with a solicitude that fills all heaven; and as in the family circle, the return of the wanderer, his penitent and willing return, is received with such a burst of gladness, so the return of these wanderers to truth, to holiness and to God, fills all heaven with bliss, and thrills with joy upon angelic hearts.

This is the statement of Jesus Christ in the passage before us; and what I wish you especially to consider is, that this is the very spirit of the *whole* Gospel of Jesus Christ. We may speculate about difficulties, and adjust the claim of passages, but I repeat, this is the essence of the Gospel. The essence of the Gospel is not a dogma, not a sharp statement of any intellectual truth. I do not deny that there are great truths and great doctrines in it; but I say the essence of the Gospel, its great speciality, is not in any statement of God's nature, or man's nature, or Trinity, or Unity, or Human Perfectability, or Total Depravity; but the essence of the Gospel is in this spirit of restoring, long-suffering, inexhaustible love, claiming its objects, and waiting for its objects, and welcoming its objects at the last.

Let me say farther on this head, that by the light of this central love and passion we should interpret all the different parts, as we do the grand whole of the Gospel. Now, you may take texts out of the Bible, and you can prove any doctrine that has ever borne the Christian name, or that has ever passed muster under the Christian name. By single texts you may have Transubstantiation, or you may prove the Trinity, or Unity, or Total Depravity; you may prove, by taking the mere textual language alone, eternal damnation or universal salvation; you can prove anything by single texts. But that is not the way to interpret the Gospel, or to interpret the Bible. Deeper than the interpretation that you get out of your dictionaries, Hebrew or Greek, is the interpretation you must make, if you would have the radical meaning or essence of the Gospel.

And yet what are our sects built upon? Upon isolated texts, just like forts; they take one text and crowd it through to its extreme meaning, without any regard to its relation with the body and substance of the Gospel. The Roman Catholic takes the saying of Jesus: "This is my body and my blood," and builds upon that the stupendous delusion of Transubstantiation; the Baptist takes the literal meaning of the word "*baptizo*," and builds upon it the close-hedged communion, and denies the Christian name to all who do not come in, in his peculiar way. Another man sees the phrase eternal punishment, and without regard to the great fact, that the word *eternal* is to be interpreted by the subject with which it is connected, (for the eternal hills can not be as enduring as the eternal God, the eternal priesthood of Aaron can not mean as much eternal as the eternal kingdom of Christ), he crowds that text and builds upon it the dark, crushing, and terrible dogma of eternal damnation; yet it stands upon the strict interpretation of words. The human heart heaves it off, the human reason revolts at it, but the sharp textualist throws in the phrase "Eternal Punishment," and builds it upon that. The Universalist takes the words "save" and "all," and in every instance interprets them to sustain his peculiar dogma, and clings to that as closely as the Roman Catholic or the Presbyterian. But this is not the way in which we are to interpret the New Testament; we are to

come to the New Testament in its spirit, in its deep essence, in its purpose. All the sayings of Jesus Christ are to be interpreted in harmony with that spirit—the deep substance of the Gospel, the deep essence of the Gospel. We are to ask what grows out of that, and what most accords with its general sentiment. I say that what most accords with the general sentiment of the Gospel, is this simple doctrine, that God cares for the sinner—for the vilest and most abandoned sinner; and that as upon earth there is in every father's and mother's heart a love that can not be altered and that can not be exhausted, so in the Infinite bosom, in the heavenly affection, there exists the same love. The spirit that sent Jesus Christ is that spirit, and the great purpose of Christ's coming is a declaration of that spirit; that is the peculiar doctrine of the Gospel over and above everything else; and precisely where man's faith fails, this Gospel becomes clear and strong. It is nothing to announce the mere doctrine of evil for the sinner and good for the saint, but to announce a doctrine of a love that will conquer evil, that will overcome evil, that will watch for its objects, wait for its objects, and will welcome its objects at last. Oh, my friends, that is the sublime originality—that is the practical power of the Gospel.

And this sympathy, I say, is a sympathy which prevails among the purest and best beings of the universe; that is, the point is not in proportion as a man is a sinner, that he sympathizes with the sinner; but in proportion as a being is pure, in proportion as a being is exalted, there is a sympathy with the sinner that is deep and lasting, but not for the sin. There is the great distinction—no sympathy for the sin, in God or in the mind of any pure and holy being, but for the sinner underneath his sins, and deeper than the sins. The doctrine is, that in proportion, there is the deep, burning and lasting sympathy, and there is the great meaning in the words of the Apostle Paul, when he spoke of the family in earth and in heaven.

Now, my friends, think of the conceptions of heaven that have existed, and that still exist. With the most of people heaven is merely a material condition at the best; it is in their minds a kind of photograph of this world, touched up with gold and thrown the other side of the grave; it is merely the crystal battlements and the golden streets; it is material enjoyment in a higher scale, and after a more prolonged kind of degree. If not so, it is merely a negative state; the conception of heaven is a conception of something, where there is no evil and no sin, where an entire state of independence prevails; and when this statement is exhausted, the ideas of heaven are exhausted. It appears to be a very monotonous place, not near so pleasant indeed as what one of our poets tells us was the conception of an old lady who thought heaven was a place where she was always to sit in a white apron, and sing psalms, that being her highest joy on Sunday upon earth. It is regarded as a state of stagnant peace, marked simply by the exclusion of any active effort, or of anything like sympathy or mighty endeavor. Practically in the thoughts and expectations of men, if anything else has entered there—it is terrible to see what it is—it has been selfishness. They have said: We are among the people entered into heaven; we are saved. Glory to God! he has rescued us; he has elevated us above the roaring waves that threatened to drown us; he has placed our feet upon a rock. We are saved! Selfish people, and exclusive people, theirs is the elder brother's feeling when he looked out upon the prodigal with utter disgust and hatred. That is the feeling of many who think they are going to exist in heaven; nay, more than this, it has been held by the clearest intellect, and in some respects the sharpest mind this country ever knew or produced, it has been held that those in heaven would look down with perfect joy at the torments of those who were excluded, and even that their felicities would be lightened and the chords of their harps be strung to a high music by considering the pains of those who are lost. If Jesus Christ has given us here, as I believe he has, an epitome of the Gospel, there is no such passage represented in this Gospel, there is nothing like that running through the deep currents of the New Testament.

If anything is made clear, this is made clear, that the best affections of earth are not changed when translated to heaven. They are not changed! and yet it has been held that they must be changed; and assuredly they must be changed if this feeling is to enter there—if the time could ever come when

you could look upon the exile and exclusion of your son from eternal bliss with joy, or even with apathy. Your affections must be changed; you know it, and God knows it. They must be changed, if we have a right to reason, if we know anything, if our hearts have any feeling, sympathy, or love, and if life is not all a tremendous illusion, then they must be changed for the worse. I say, if ever the best affections of the human heart which we have shown never cease to yearn for the lost and ruined one—if ever those affections could be so changed as to regard his condition with joy or even with apathy, then they must be changed for the worse; and that is not the teaching of Jesus Christ in this fifteenth chapter of Luke. You may bring to bear the batteries of texts that you can range all round the globe, you may harp upon all the phraseology which seems to indicate such a doctrine, you may bring all the texts to show that man will have such a view of divine glory as will change his ideas—you may range all these if you will; but yet I repeat, that doctrine is not the doctrine of the fifteenth chapter of Luke. That doctrine is, that the best affections of earth are the affections of heaven, only enlarged, only nobler, only broader and deeper in their sympathies.

This is the way I like to contemplate heaven; the good man is not a changed man, but an elevated man. Howard was not called upon to bind up any wound or take up any fallen one; but the great sentiment of philanthropy that was in him is expanded, and he goes on and still goes on with the noble, the good, the holy uplifters of their fellow-men; lovers of their fellow-men having wider objects of love and nobler spheres of action; the affection in the father's heart and in the mother's heart working broader and more diligent; yes, so far as I can know, so far as you can know, working for the very objects of that affection, even while they have left them upon earth; working for them with better apparatus—with spiritual influence and power; working with that affection which is measured by no bounds of time or sense; working for them, the results of which, as I look upon them, must in the end be sure. But at the same time, I repeat that the doctrine of the passage as it stands before us is the doctrine of a yearning, unending love for the guilty, that waits for its objects, a love that upon earth and in heaven is the same, and never changes, but only broadens and deepens.

While the truth presents before us this fact, that there is no barrier on the side of heaven to man's salvation and to man's good, it still leaves untouched the tremendous responsibilities of the individual will, and of the individual action. Though believing, as I do, that the upshot and result must be, eventually, good to all, I can not hold to the belief of any diminution of man's personality; I believe God poised man upon his free action as he poised the planet; and when good comes to him, it must come, not from any external pressure, but from his own choice. There stands man untouched in his freedom of personality, moving, I believe, in the end, to wise and holy results, still moving in perfect consistency with that freedom of his personality. This, then, I believe to be the spirit of the Gospel; I believe that whatever stands seemingly opposed to this may be reconciled; I believe that deeper than the letter lies this spirit of everlasting love all through the teachings of Jesus and the Apostles.

This leads me to the second point. As I said, the passage before us exhibits not only the spirit but the grandeur of Christianity; what this spirit is I have been endeavoring to show. I say, in the first place, consider its grandeur as illustrated in the announcement of Jesus. The declaration of the text reveals two things. It reveals the nature of man, and throws open the spiritual relations of man. It exhibits man as a living soul and as a member of the great family of souls, and strips away all conventionalities from man. Christianity is primal democracy, lifted far above anything either *pro* or *con*. that bears that name in our day, in a party sense—it is primal democracy. In his own personality,

"A man 's a man for a' that"

Why? Because he is a living soul; because within him there are powers leading him up to God by the affinities of nature, that no other being in this earth bears. That is the great announcement of Christianity, the great achievement of modern civilization. Subtle theorists ask us what Christianity has done toward the progress of man; they point to science as working out human progress; discoveries are the essence of facts, and

are certain vehicles of utility before us, and they say that man advances just in proportion as he gains knowledge, but that Christianity or moral force has nothing to do with the great advance of society. Now, my friends, in this one element Christianity has done more for the advancement of society—in this one view alone—Christianity has done more for man than all that science has discovered, great as these achievements have been. It has done more in the simple statement of the spiritual nature and immortal destiny of every man; in the simple statement that in every being you behold, whether black or white, rich or poor, high or low, there is a deathless and priceless soul. Christianity has sown the seeds of progress and laid the foundation of all good and true governments, and all righteousness in society. It has been the master key to all the grand efforts that men have made to be delivered from bondage, oppression, and social wrong. It is the great word in liberty; it is the grand oriflamme that leads the whole host of humanity forward to effort—too effort for higher things. When you would know the trumpet note in Luther's Reformation; when you would feel the force that thundered in the printing press; when you would know the echo of the deepest strain of the Puritan's hymn; when you would know what it was that consecrated the volley and the death-shot of the American Revolution; when you would know what it is that inspired the Declaration of Independence, it is simply at the bottom of the core, the doctrine of the worth of every soul—the doctrine that every individual man is in the possession of a spiritual, deathless nature. This is what Christianity has contributed to civilization; it is the spring of every noble and brave effort of the time.

In the next place, I say, it reveals the relations of man to the whole spirit universe; it reveals his relationship to every spiritual being. Now what grandeur there is in the science of astronomy; it reveals the relation of one world to other worlds, and to vast systems, and to the unperceivable and illimitable scheme of things. What a spectacle it is when a man first takes a telescope and sees amid what a myriad of orbs his little planet is wheeling; when he recognizes the order which controls all these, and how all things are linked together in one harmonious chain, growing in sympathy and moving in order all obedient to one law, the expression and fiat of Almighty power. To an intelligent man this is an overwhelming, as it is a most thrilling, view of things.

After all, this material side of things sometimes causes man to sink back with a chill, and he asks, What am I in the midst of these immensities, considered as a material being; what am I, compared even with the specks of planet dust that lie upon the outer verge of the great firmament? I am nothing! I am here to-day and gone to-morrow. I repeat that the mere revelation of science alone, in the great fact of astronomy, is enough to crush and appal man at once. What is man but a little breathing tube, a little mechanism of to-day and lost to-morrow. No wonder he shrinks back. And what does Christianity do? Just the reverse of this exactly; it moves us to the other view of things; it turns the spiritual side of facts upon us; the hemisphere of man's spiritual nature by Christianity is rolled over and turned to the light, and he says, little creature as he is, in a material sense, yet, as a Spirit, he is linked to systems, and chains, and hierarchies of being, of which these orbs, planets, and systems are merely the vehicles and symbols; that he is connected with all blessed intelligences, and with every intellectual and moral being all through the universe; and these outward symbols stand simply as the vehicles and symbols of spiritual facts; and with all these spiritual facts this man, however degraded he may be, and however sunk in sin, is inalienably a person related.

Thus we see that Christianity is the necessary complement of science. It is necessary that we should take Christianity to interpret man and life, so that if we have the scientific view on one side, we must have this spiritual view on the other side. Talk as you please of the glory of science and the splendor of its relations, yet if you have nothing but this great revelation of science it would fall upon you and crush you; and as a complement to the revelation of science you want this spiritual revelation of Christianity. People talk about believing only what they can see, and feel, and handle, or make evident by some of their senses. I will believe it when I see it, and not before, says one. In order to believe it he must touch it and look at

it, like Thomas, who must put his fingers in the wound in the Saviour's side; and some people who arrogate peculiarly the claim to be Spiritualists, will not believe spiritual things without material demonstration. Spiritual things can only come to them, so to speak, by a kind of trepanning of the skull, making them visible and manifest. True spirituality is within, in that holy secret whispered in the martyr's ear when about to yield up his life for the truth; in that vision which passes through the saint's mind when all without is dark; in that intuitive knowledge and consciousness that the true basis of spirituality is not in material demonstration.

This desire to see things material to the senses is the real source of the skepticism in regard to Christianity. Men all say, Christianity is a glorious system, and what a blessed teacher Christ was, and they lift him up even a little above Seneca or Plato; and the Sermon on the Mount—they like that, but they don't know about the spiritual and super-sensual things, since they can believe only the things which they can see, and handle, and touch. But how much can you see, and handle, and touch? Ah skeptic, and sharp philosopher, how much do you see? Do you see matter? No, you do not see any such thing, you only see certain properties of matter, and you see this in proportion to the spiritual consciousness and belief with regard to matter. What is matter? It is not light, it is not heat, it is not color, it is not substance; these are mere properties. No man ever saw matter. Do you see mind? No, you do not see mind; you only see the phenomena of the mind. And won't you believe in matter or mind, that you understand only in proportion to your inner spiritual consciousness? Won't you believe only in that which comes within the limit of your knowledge? There may be five hundred or five thousand expressions of truth, and yet you only see five of them; but give a man a sixth sense and another consciousness, and he will look around him to see more than he ever did before; give him a hundred senses and he might see a hundred things that he does not see now; and yet, will you limit all truth to what you know? That is the great question which Christianity presses upon us.

Let us look, then, at our own souls, at their wants; the soul's yearning is after God and heaven, and these spiritual qualities answer to the spiritual faculties just as science answers to the sensual faculties. I am just as sure of spiritual things as ever Newton or Humboldt were of the material things that their faculties of brain and sense interpreted by science. Skepticism stands upon the basis of the senses; but Christianity, I repeat it, is the complement of scientific truth; and in the spiritual facts which it reveals to us, there is nothing more grand than the relations of man to the spiritual world. We know by a surer sight than that of the eye, and by something surer than the hearing of the ear, a spiritual consciousness of God and heaven; and Christianity interprets that, and shows to man the link in these relations.

And what does Christianity show? And I call your attention to this once more. It shows the identity of nature in all spiritual things on earth and in heaven. If you tear the Bible into strips and keep but this one saying of Christ, what a mighty power of consolation there would be in it: "There is joy in heaven over one sinner that repenteth." How much more that reveals to us and lets in upon us. There is joy in heaven! Then there are affections in heaven capable of the joy of tender natures like our own. There are sympathies for ourselves and joy in heaven. Oh, forlorn and wayward brother, you are despised of men and scorned, and perhaps you ought to be; but do you know what you are? There is joy not only in the little earthly home that nestles among the hills where a pious mother is perhaps praying for you to-day, but there is joy in heaven. Oh, what a revelation is that of the identity of nature! There is sympathy there, there is solicitude there; God is anxious for you, yet he will not violate your personality or your freedom upon which you are lifted and poised, but he pours out infinite means to bring you back to him.

It is for you, then, O man, to appreciate this spiritual nature of yours; that is the great thing, that men don't know their own souls and don't value their own souls, and they need to be brought to appreciate this as God and all holy beings appreciate it. How much there is to impress you with its importance, to move, to rouse, to inspire you with holy life and

action in this spiritual solicitude for you: for as I said before, the larger the nature, the larger the love. It is the little, mean natures that are the uncharitable natures; when you find a man doubtful of the virtue of his fellow-men, you may know he is an abominable man himself. Take a man whose heart is filled with sarcastic sneering, and who is afraid always of being cheated or deluded by some one of his fellow-men; take care of that man; look out for that man. But the man who hopes and trusts, who knows the sin and sees it, who knows the evil and feels it keenly, but sees something brighter beyond, that is the noble nature; and the nobler the nature, the larger and more persistent the love. There is ever a solicitude of God for us, a seeking for us as the shepherd goes into the wilderness seeking for the lost sheep, or as the woman seeks for the lost piece of silver.

Now do you want to know where you will find the clearest and most practical expression of that solicitude? It is in the cross of Jesus Christ. "The cross of Christ"—men use these words very vaguely sometimes; people talk about preaching the Christ and the doctrine of Christ. Do they know what this is really? It is the doctrine of this holy solicitude and divine love in behalf of the sinner; that is the doctrine of Christ; believe in that, be drawn up by that, and be transfigured in your heart by that same love, and by the same self-sacrificing spirit.

There is a downward joy and an upward joy in the world; and the worst trait of wickedness, and the worst manifestation of a bad man is joy at the fall of another, a joy that sin feels when a brother slips and stumbles into ruin.

Do you remember that magnificent, that terrible passage in one chapter of Isaiah: "Hell from beneath is moved for thee, to meet thee at thy coming; it hath raised up from their thrones all the kings of the nations. And they shall speak and say unto thee, Art thou become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen!"

That is just the way with bad men. "Aha!" they say, when a brother man has fallen, "how art thou become like one of us?" "Aha," says the man who has deluded a woman; and, when she has fallen, "Now thou art become base, and you will be scorned and hated." And Ah! young man, that is the feeling when they put the first glass before you, and tempt you to touch it with your lips. "Aha," they will say, "you have become like one of us." Joy of that kind is hellish—the darkest and most terrible on earth; it is the nearest embodiment of the devil of an expression of spirit that I know. There is nothing half so bad, except it be that spirit of the older son who don't believe that he is going to work all his life to get to heaven, and then have anybody else come there who has only worked part of the time. He can not bear the idea of any more objects of love and mercy; he can not bear the idea that God may in some way bring all into heaven out of their sins—not in their sins, but out of their sins—that in some way He will redeem them and save them; that He will melt the rocky heart; that he He will watch for them and put forth influences till they do come in—not in their sins, but out of their sins. He can not stand that; he does not like that; it is unjust; he has lived here upon earth expressly to be happy, and what right has anybody else to be happy? This spirit is nearest akin to that spirit which says: "Aha, how art thou become like one of us!"

But there is an upward joy; it is the joy of redeemed souls when others become redeemed; it is the joy of those who have fought the good fight, and by grace have achieved the victory, when others come in, drenched, it may be, in the blood of their own wounds, but saved and delivered. It is a joy that flows from earth to heaven. Just as there is a light in the morning that comes shimmering up in the clear cold sky, so there is a light that comes shimmering here from the white robes of the blessed, making brighter the faces of penitents upturned in prayer. As when the breath of the summer air begins to stir the leaves, soon all the leaves in the forest quiver and stir themselves with rejoicing, so when you see penitence beginning to move the guilty heart in its sin, then comes an influence that grows deeper and deeper, wider and wider, stronger and stronger, till swelling into one grand hallelujah, it sweeps the courts of heaven. That is an upward joy. Now, how can you, how do you stand? All heaven is sympathizing with you, God is solicitous for you, and yet you are holding on to your sins. Is it not strange?

In speaking of sinners, it is not the greatest prodigals that are meant; you all have a bosom sin, or you all have some bad practice; you have a vice, or you feel that your heart is full of sin. Aint you ashamed of it? With God Almighty waiting for you—with hearts that will be full of rejoicing when you rise, how can you continue in sin? Can you turn your face from God, or will you say, "this very fact of sympathy is that which moves me."

Oh! there are great joys in this world, in the best love of earth, the happiness of health, of fortune, of successful achievement; but the deepest joy is the joy of turning from evil unto good; and when that deepest and truest joy springs up in your heart, remember there is joy in heaven.



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.

Editor and Proprietor.

NEW YORK, SATURDAY, APRIL 23, 1859.

THE SPIRITUAL TELEGRAPH.

The present number completes the seventh yearly volume of this paper. Its first appearance was on the eighth day of May, 1852, since which time it has never failed to make its weekly visits to its patrons.

The SPIRITUAL TELEGRAPH was not conceived, and projected into the world, as a scheme of personal ambition or fame, neither as a pecuniary enterprise; therefore it has not stooped to personal flattery, neither has it pandered to popular errors and bigotry, nor sought to lead the superstitious minds captive for personal ends.

The TELEGRAPH was started for the purpose, first and chiefly, of registering spiritual phenomena, and as an organ for interchanging experiences and thoughts between persons scattered throughout the world, tending to exhibit the significance and practical use of the new unfoldings. Secondly, to investigate and elucidate psychical and occult science. Thirdly, to instruct mankind, and elevate them out of authoritative and creed-bound planes—above superstitious fear and narrow bigotry, and to restore man to himself, the image of his Maker, with the divine law in all his members. How well or how ill it has carried out these purposes, we leave our patrons and the world to judge.

This paper has not only encountered the obstacles usually attending newspaper enterprises, but its facts and bold criticisms aroused the armies of sectarianism, superstition, and bigotry, and subjected it, and the cause it espoused, to the anathemas of bishops, priests, and dupes, with the horde of their cringing satellites, the Press. It and we have been attacked on all sides, and have been denied the privilege of a reply before the same people, and through the same press, with a few exceptions, while the columns of this paper have always been open and free to those who had any fair criticism or earnest objections to urge against our facts and philosophy. Moreover, we and others devoted to the new unfoldings and philosophy, have been subjected to the rack—not the rack which tortures the body, but the bigot's rack of the nineteenth century, which cuts "the heads off" our judiciary for religious opinions, and for the same cause withholds patronage, and denies commercial privileges and social positions to the most humble devotee, and publicly impugns our motives, misrepresents our sentiments, charges the evils and sins which have grown up under its regime, to the new unfoldings—slanders our name and character, and skulks behind popular infidelity to human integrity and a bigoted, pandering press. To all these, and more disabilities, has modern Spiritualism, together with this paper, and ourselves, been subjected; but amid all this injustice, the TELEGRAPH has ever pursued a straightforward course, has maintained an even temper, a dignified and respectful position. We have felt, and still feel, that we can afford all the contumely which can be heaped upon our friends, our work, and on ourselves, if we can live into the world the glorious dispensation to which our lives have for seven years been chiefly consecrated. The ire of the opposition is being overcome with good. Not a day passes that does not bring evidences of the good which modern Spiritualism has done in opening the eyes of the mentally and physically blind, in lifting the veil of superstition, and mollifying the prevailing bigotry with the oil of respectfulness, if not with charity. The world has grown, humanity has been humanized, and the church Christianized, under its influences.

Now we have a word to say to the friends of our cause especially, and about ourselves. Many of our patrons have seen the words "time up" written on the margin of their papers, signifying that the time for which they had paid for the paper had expired—signifying also an invitation for them to renew their subscriptions. We have been looking forward to this time, expecting, yea hoping, to see the ghost of these words,

"time up," written on the countenances of all our friends, and everything we beheld, and especially in our own mirror.

This issue marks seven years of service which we have rendered in the position which we now occupy, as publisher or editor of this paper, and we believe this is the longest period of time which any one was ever required to serve under the former spiritual dispensation, for any crime or for any favor, excepting the case of Jacob's serving Laban for his two wives. And we hoped, yes, fondly hoped, that a better man, an abler man—a man better calculated to unfold this great subject and introduce it practically to the people, would ere this appear to take our place. Neither the specter "time up," nor the man, doth yet appear. True, we might discontinue the TELEGRAPH with this number; true, we might transfer it to others laboring in a similar direction: but we feel that its distinctive characteristics are yet required, and that they would be lost in any transfer we might at present make.

Now looking beyond and aloft, we see the veil lifting, and opening to our view broader realms of Spirit-life, infilled with practical lessons and applications calculated to renovate the religious and social condition of man, and to draw all humanity under its blessed and divine influences. Therefore, to attain this object of our affection, and in furtherance of the work tending to its glorious consummation, we shall enter on another seven years' service, and on the eighth volume of this paper, next week, looking steadfastly for the man to take our place, and the specter "time up."

CAN THERE BE SPIRITS?

Our interchange of views with our personally unknown correspondent, Mr. Densmore, under this title, commenced in this paper February 12, and during our absence, our worthy assistant, Mr. Fishbough, promptly published Mr. Densmore's farther communication, under date of April 2—to which the following is our answer. We make these references in preference to long quotations, and for the convenience of those who feel sufficient interest to turn to these articles to read them and understand our respective positions.

We are thankful that friend Densmore and ourselves have thus early arrived at a common platform. This encourages us to hope that we may continue more devoted to truth, at least in this talk (for we abhor the word "discussion," because of its virulent signification), than to our predilections and pride of opinion; and therefore that we may be guided to truth, and arrive at the same conclusions.

Mr. Densmore says:

"I also fully accept your illustration that life is manifested in all animals, throughout vegetation; and in all earths, 'is by no means absent from the granite rocks.' All matter is of infinite degrees of development, and so closely connected, each degree with that below and above it, that the human intellect can hardly distinguish where one begins and another ends; mineralogy runs into vegetation, and vegetation into animation."

"Here we have a platform in common; but on it you try to rear, by analogy, the following:

"And here, again, on the human plane, life-manifestation was, as we believe, commenced in the lower form of human beings, which have progressed to the culmination of this plane, and have evolved the spiritual plane."

Mr. D. is not entirely satisfied with our carrying the analogy beyond the earth plane, and into the spiritual realm. He asks whether the MANNER of all manifestations is not the same—the same as to generation, sustentation, animation, sensation, parturition, incubation and death; and he says:

"To make your analogy and logic good, must not the spiritual plane be only a higher development in this world? Must not Spirits eat and drink, generate, give birth and die, similar to development of other planes? If I have succeeded in making my thought clear, do not these seem inevitable? Therefore, in this effort at analogical reasoning, have you not failed to demonstrate the possibility of spiritual existence? So far as we are allowed to exercise reason, and to predicate Spirit-existence on analogy, the case is, I think not, 'made out.'"

We reply that the manner of all manifestations is not the same, but on the contrary each degree or form of life manifests in its own peculiar manner, and this diversity of manifestation constitutes the distinctive planes of life. The infinite varieties in the manifestations of life group themselves together by distinctive characteristics, and we think that as each plane evolves the higher, even so each group evolves a higher and separate group; and from the animal group of life's manifestations do I claim that the human group was evolved. The distinction between the animal and human planes of life do not consist in the animation, neither chiefly in the manner of the physical manifestations of either the one or the other, nor yet in their manner of generation, sustentation, sensation, parturition or death; but in the intelligence, skill, ingenuity, the

proliferation of ideas, the perception and adaptation of means to ends, which form the peculiarities of the human; in the words, in the latter's power of creation by virtue of perception and reason.

In these characteristics of the human are involved more than the sensations and instincts of animals. The dog may lie by the fire and enjoy with the human beings around him, the pleasurable sensations of its warmth; but he never puts on a stick of wood to keep up the cause of this sensation. The ox must have hay or grass to sustain life, but he never cuts grass and gathers it into barns for his use in winter. Birds may know enough to go south in the winter to preserve their lives, but man (we mean some men) knows enough to provide the means of self-sustenance, and to make himself comfortable wherever he is, or chooses to be. Not only do men manufacture and create physical objects convenient to them, but they create and proliferate ideas, and take cognizance of them, and of themselves as distinct from physical nature, so called. The personality—the internal man—of humanity, is an ingenious, thinking, creating entity, and this, we maintain, as logically and legitimately the basis and germ of an ulterior ascended degree of individualized life, as the animal plane of being is the basis and germ of the human.

Mr. D. seems willing to go along with us up to a certain point, and then he turns backward. He admits that each ascending plane exhibits new functions; but when the exhibition of these functions passes from the physical to the mental and spiritual, his head swims, he becomes dizzy, and he goes back to dog-instincts, which don't keep the fire going. We insist upon it as a logical analogy, that since our correspondent's scale of life is ascending, he must go on with whatever there is of man, of which he can neither show the end nor its return to its original elements. And we insist, first, that the physical body even does not "return to the dust as it was," but that it is progressed by virtue of having covered a man; secondly, that the man, the life-germ, which has been elaborated through the various planes preceding the human, and the Spirit which embraces the calculating reasoning, creative, self-sustaining consciousness of humanity—the apex of physical nature—the ultimatum of the human physical plane—must, as a logical sequence, go on.

The idea of our correspondent, that Spirits do not and cannot exist, because he can not perceive that they can partake of food which is in physical form, does not seem to us to have any more weight than to say that shell-fish and fish do not exist because we can not see the physical substances they eat, or to say that the ox does not exist because he does not eat the food adapted to the needs of man. We find that each plane of life requires different kinds of sustenance or food. The vegetable needs different food, and acquires it in a manner different from the horse. So, likewise, the food of the horse differs from that of man, and the food of man from that of the Spirit. We apprehend that the Spirit requires food, not for its sustenance, but for its happiness and growth. Instead of growing a physical body from the nutriment of beef and potatoes, it grows a body of moral heroism which is the external form of internal wisdom, love and truth.

In the technology of Swedenborg, we admit that there is much correspondence between the natural and the Spirit-worlds, and that which corresponds to the birth and death of the earth-body, is, in the Spirit-world, the birth of new ideas and the death of old ones; and the external form and texture of a Spirit becomes more and more purified with his perception of truth and conformity to the divine economy.

Cleveland, Ohio.

We have recently received an encouraging letter from our former neighbor, the editor of the *Christian Spiritualist*, J. H. W. Toohy, who now resides in Cleveland, O. He is much interested in the republication of the "Anaclypsis," and sends us two subscribers, while he encourages us to hope that he can get many more, and that we shall yet republish the work.

We make the following extract from his letter:

"Mr. Joel Tiffany paid the place a visit last summer, and in doing so for the good words he said in previous lectures for Spiritualism, he took occasion both to show the errors of his pictures, and to magnify their defects. The consequence was that many gave up attending and sitting in judgment, while others absented themselves from the meetings not knowing whether Spiritualism was a good or an evil. But a change is now coming over the picture, as well as the memory of the past. Within the last six months, meetings have been regularly held, the hall being often crowded."

ed. . . . The increasing numbers, and the character of those manifesting an interest, speaks the advent of better times," etc.

Such is the sentiment of many letters we have received which should make its true friends thankful that our glorious cause has immortality in itself; for otherwise its assumed friends would have killed it long ago. Our friend Toohey has our thanks for his kind and encouraging words, and for his personal efforts in behalf of the "Anacalypsis" and for the wider circulation of the TELEGRAPH.

MRS. SPENCE'S LECTURE AT CLINTON HALL ON FRIDAY, APRIL 8.

The human mind is heavily burdened with errors and prejudices, to which it clings with the tenacity and devotion of early affection. Among these, the most grievous to be borne are the errors of theological teachings. These we have to deal with, because our mission is to humanity in its moral and intellectual departments; and these we must remove as rubbish which lies in our way and occupies the rich and fruitful soil of the mind in which we design to plant the seeds of truth. We battle with theology from necessity, not from choice.

As we stated in our former lecture, man is the last work of organic law—the Omega of the creative forces of nature. Theology also presents him as the last work of creation; but associated with this truth, theology teaches many errors. The Bible forgets to give woman a soul, but declares that she is simply as a fragment of the man into whom the breath of life was breathed; and to the Bible and its false interpreters we owe the doctrine of the total depravity of man. Strange, indeed, that man should be free, and yet totally depraved! How can he be free to choose the good, when he is naught but evil?

There is much that is good and valuable in the Bible; but its teachings are clothed in the language, signs and symbols of nations and ages that have passed; and the rich jewels that are locked up in those antiquated forms, are often lost for want of a proper interpretation and appreciation. Who then shall interpret the Bible? Science and history. But shall man spend his valuable time and neglect the present, in order to go back and solve the mysteries of the past? He must, if he wishes to remove from his mind the errors and absurdities which are the results of a false interpretation of the past, and which stand in the way of anything new and true.

Man's anatomical structure is before us, a positive certainty; and the physiology of that organic structure is an established science, rich in beautiful principles and positive laws; and if man is totally depraved, he is so upon principles, anatomical and physiological. If he is not so upon principle, then let us abandon the fable of the fall of man from the eating of an apple. Theology points to all the evils and iniquities of men, and declares that they must be depraved; even the babe screams with a vengeance—it must be depraved. Is it not time then that the light of science should be reflected upon such monstrous teachings which are blighting humanity's hopes, destroying the confidence of man in his fellow-man, and spreading like a loathsome, poisonous mildew, upon the richest flowers, and clustering, ripening fruits of man's divinest nature.

From the doctrine of depravity has come forth (as an exorcism from an exorcism) a theological plan of salvation. Salvation from what? Salvation from hell, of course. Hell, you know, is just in sight of heaven; and over its battlements the saints look down into that reservoir of consuming fire, and feast with God upon the eternal agonies of the damned. What midnight assassin, steeped in human gore, could be made happy with such a sight? I could be just as happy in such a hell, as in such a heaven. Is it not time, then, that the great chandelier of science should be hung high up in the mental firmament, till its far-reaching, pervading glare, shall put to flight such darkness, and put such, benighted ignorance to shame.

If theology is a reliable interpreter of God's methods, he has often shifted his grounds and changed his plans, in his benevolent, but thus far, unsuccessful efforts to save man from the effects of his own depravity. The drowning rain of forty days and forty nights failed to cleanse man's depraved nature. Moses and the chosen people proved themselves but little better than a lawless banditti; and the baptismal blood of Christ has not yet purified the human heart; hence the shift-

ing expedients of theology have not ceased; but we are now told that the key-stone of the arch which spans the great gulf between man and his God is belief—faith. The Deluge, Moses and Christ, each came in their turn, and as floods and men and things have failed to save humanity, the last resort is to creeds. Believe and be saved, is the command now. Humanity, though slandered and abused, still aspires to be good, and is ever ready to do what is right. Therefore, humanity humbly approaches theology and sincerely asks, "What must we believe to be saved?" Six hundred sects instantly seize upon his willing nature, and each presents him with a different creed which he must believe, or be damned. He examines them all, and is bewildered—confounded with the unintelligible things, until finally he is repelled by them all, and his yearning, pulsating mind, swings with a pendulum motion to the opposite extreme, where he finds gods, and creeds, and saviors as numerous as the sands of the sea-shore, and as varying as the nations and the ages of the past and the present. Bewildering skepticism overtakes him, and he gives up his hopes of humanity, and his faith in immortality. There is some hope for him now. He is now ready to begin at the beginning, and take up man in all the departments of his nature, physical, mental, moral, spiritual, as a being created upon principle, and hence existing and controlled in all those departments by laws that are as fixed and as unchangeable as those which move the revolving orbs overhead. He now becomes a student of nature and an investigator of science, where, at every step, he feels the solid adamant rock beneath his feet. He first studies man as a physical structure, and finds him constructed, like the universe, upon the dual principle. Theology only tells of his having been plastered up somehow or other.

Man is a miniature universe. The earth has its positive and negative forces, its north and south poles; and so man also is constructed upon the dual principle—positive and negative—two hands, two eyes, two ears, two olfactory nerves, two gustatory nerves, two hemispheres of the brain. There is no depravity in this. Like the earth, man unfolds from a nucleus; and like it he goes through a regular transitional unfolding. The earth produced first its invertebrates, then its fishes, then its reptiles, then its birds, then its mammals, and finally man; so man in his embryonic unfolding is first an invertebrate, then a fish, then a reptile, then a bird, then a mammal (not in shape, but in the typical structure of his organs), and finally he is a man. There is nothing depraved in this. In general terms, the earth presents three qualities of matter—the solid, liquid and gaseous. So does man; and of these the most important is the gaseous, or the *nerve aura*, which pervades and envelops his body like an atmosphere. There is nothing depraved in this.

What is health? It is the perfect balancing of the positive and negative forces—the perfect marriage of the bride and groom of the system. What is disease? It is the loss of that equilibrium. What is healing? It is the restoration of that equilibrium. How? By the judicious impartation of that quality of *nerve aura*—the positive or negative, which is deficient, or the abstraction of that which is in excess.

Physiology guarantees to each human body a life of 120 years; but from the operation of a variety of causes, the average duration of man's life is about 33 years. Of the children that are born, near one-third die before they have attained 5 years. Yet this is not the work of an avenging God, reeking his spite upon babes to punish their disobedient parents; neither is it the result of a depravity which is organically wrought into our bodies, for we have seen that the body is built upon philosophical principles which must be pure and divine, if there is anything pure and divine in the universe. All disease is the result of an ignorance of those principles and their laws; and the restoration to health must depend upon a knowledge, and a practical observance and application of those principles and laws. It is for this reason that the angel world now interferes, and steps in between us and our diseasing customs and habits. It is for this reason that oftentimes he, who was once an inebriate, returns to earth with a sermon (better than any from the pulpits) of temperance in all things, and preaches works instead of empty prayers, assuring us that instead of pronouncing a blessing upon food which can not do other than curse us, if taken into our stomach, we had better place upon our table such food

only as contains a blessing, and must bless us, if taken into our system. Where is there a preacher in the land who is willing to fast, like Daniel, for three weeks, in order to get into a receptive condition for the inspiration of the angel world?

We have said that healing is the equalizing of the positive and negative forces of one body, through the agency of the *nerve aura* of another. If you can make *nerve aura* out of calomel, then calomel is the great healer. But there is a new medical philosophy stealing over the world, which teaches us that we can heal each other; and that, therefore, the human body is the great apothecaries' shop, which contains a balm for every wound. The positive and negative *nerve aura* is the great restorative. Yet healing mediums themselves do not understand the philosophy of its action, or the principles upon which it acts. They are surprised (just as the apostles were), because they can not heal everybody; and so they get discouraged and give up their noble mission to humanity. Not every one can heal every one. It depends upon temperaments.

There are seven primary temperaments, with innumerable mixtures and blendings of these seven. The quality and quantity of the *nerve aura* is influenced by the temperament. Now, healing requires a correspondence of temperaments, which produce a correspondence of *nerve aura*, such as will blend and affinitize with each other. In all nature there is no effect—no action without a blending—an affinity. Oil will not blend with water, and therefore the mixing of oil and water produces no result. So it is with the mixing of the *nerve aura* of two persons; if there is no affinity between them, no result is produced but repulsion, isolation—no patient is cured.

There is, therefore, a system and a law in everything. We have our natural patients and our natural healers, just as we have our natural teachers and our natural pupils. It can be otherwise. The father and mother with a single pet child, which they do not suffer to go out of their own sphere, and do not permit to mingle with its true teachers—those of its own age, or a little older, generally palsy both its mind and body. Children are each other's natural teachers, or mental imparters. They may get a mechanical education from adults, but not a real development of each department of their minds in its proper season. They may get an education which will weigh them down, because it is not adapted to their strength.

We can communicate health by an intentional, judicious impartation of *nerve aura* one to another. On the other hand we may impart disease in the same way, and this is often done ignorantly and unintentionally. Thus the mother may impart disease to her child, and the diseased husband or wife may impart disease to each other. In this way, the young and blooming wife often fades and withers in the arms of an affectionate husband, who knows not that his very love is her destroyer.

The lecturer closed with a very graphic illustration of the influence of the angel world in controlling healing mediums, the restoration of health, thus laboring to redeem humanity from the effects of ignorance of organic law, and teaching by practical illustration the application of the physical elements of the human body (which are good and not evil) to the prevention, as well as the curing of disease.

Mr. Chapin's Discourse.

We publish this week a full report of an interesting discourse delivered by Rev. Dr. Chapin on Sunday the 16th inst. The reader of this discourse will recognize in one part of it, some ideas which distinctly belong to the general Spiritualistic philosophy. Hereafter we shall, as elsewhere stated, publish weekly, on Tuesday, a discourse delivered by Dr. Chapin on the Sunday previous.

We have a few copies of most of the numbers of this volume of the TELEGRAPH, which we will furnish to those who may require them to complete their volume for binding. We feel that we can say nothing better to induce people to bind the TELEGRAPH in substantial form, than to ask them to examine carefully our table of contents in this number.

Our readers will oblige us by reminding their friends, that our Eighth Volume commences next week, and also by calling their attention to the new and interesting features of the TELEGRAPH. Now is a favorable time to subscribe and secure the whole volume.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-FOURTH SESSION.

SAME QUESTION CONTINUED.

Dr. ORTON: There seemed to him certain weighty considerations wholly lost sight of by the advocates of the doctrine that all crime originates in ignorance, and is a mere incident of growth; one of which is, that if it be in reality so, then is man not a responsible being. This, every man of ordinarily sound mind, knows to be false. He may not be able to demonstrate his responsibility, but he knows it to be true. Those who deny the freedom of the will, and, by inference, the responsibility growing out of it, falsify their own philosophy by their own acts. Their standing up in this Conference to express and maintain an opinion upon this subject, is a practical abandonment of their whole ground.

Dr. GOULD contributed the following essay:

Dr. GOULD: The question for discussion being the cause and treatment of crime, I hold that crime is the perpetration of an act known or believed by the perpetrator to be unjust and wicked. It can not be done through ignorance, because ignorance is so closely allied to innocence, that its presence obliterates the criminal feature of the act.

If all acts called crime be the result of ignorance, the most feeble intellect can easily perceive that there can be no crime in existence at all, and hence all criminals, so-called, are mere unfortunates, who, instead of being punished, should be most tenderly and carefully provided for. Palatial residences should forthwith be provided for the domiciliation of all thieves, pickpockets, gamblers, rowdies, etc., and whose every want should be faithfully provided and paid for by the honest and virtuous portion of community; but who does not at once see that this would be punishing virtue and rewarding vice, and who does not see the fallacy of such a system of criminal jurisprudence?

But it is said that Jesus endorses the doctrine of ignorance being the cause of all crime, by praying on the cross for the forgiveness of the multitude, because they acted from ignorance, and that St. Paul in I Cor. ii. 8, says, that had the Jewish rulers known the true character of Christ, they would not have crucified him. But can any one believe that Paul would have said this of all murderers? Should any one be disposed to draw such an inference? I refer them to his Second Epistle to the Thessalonians, first and second chapters. I am quite free to admit that men often do injustice through mistake, but how illogical to suppose that they always do so through mistake. It was assumed in our last discussion, that to be culpable for an act, we must be able to perceive its future as well as present consequences, and that the affections, as well as the intellect, must be highly cultivated and perfected. And my respected coadjutor, Dr. ORTON, seemed almost, if not quite, willing to accept the proposition. But I wish it to be distinctly understood, that I make no such concession, for if we once agree to such premises, prophecy and even perfection must precede culpability. I hold that knowledge of consequences are not essential in the constitution of crime, but a mere belief or apprehension that the act is unjust, is quite enough to constitute crime. Having thus expressed my own opinion of the doctrine that ignorance is the cause of all acts called criminal, I now propose to give you the opinion of a Wall Street lawyer, somewhat eminent for legal attainment. I judge from the fact as I am told that among his clients are millionaires, who have given him a retaining fee as high as \$1000. Falling in company with him some six months since, the following colloquy ensued.

GOULD.—If I am not mistaken, we read in the good book that the children of this world are wiser in their day and generation than the children of light, and I understand the inspired teacher to refer to a class mainly engaged in temporal reckonings somewhat like you lawyers. Will you please inform me, Esquire, if my inference is correct?

JURIST.—I have only to say that if we are wiser than others, it must be in respect to things of this world, for we lawyers have but little to do with the things of the next.

GOULD.—I should like to have your opinion upon a judicial question, although I have no other motive than merely to arrive at a true solution.

JURIST.—I did not come here to adjudicate legal points, but for social recreation. However, I presume our friends will not object. Please proceed in stating your case.

GOULD.—Suppose your client was arraigned for setting fire to his neighbor's house, and the charge was fully sustained by evidence and his own confession. But he wants you to plead for an acquittal on the ground of his inferior education and lack of moral culture.

JURIST.—Is he a sane man, and of age.

GOULD.—No one disputes his sanity or maturity.

JURIST.—All I have to say, is that any fool knows better than to burn his neighbor's house, and I would not offer such a ridiculous plea for him.

GOULD.—But suppose he admits that he apprehended it to be wrong, but contends that he did not know the full extent and nature of the act, and that its effects were universal and eternal.

JURIST.—In other words he did not know whether one or fifty

houses would fall in the conflagration. I thought the first proposition was the most ridiculous that I had ever heard; but the second is still worse. I of course could not be hired for any money to offer such a plea.

GOULD.—But suppose your client still insists, and will pay any amount, would you engage some other respectable counsel to offer the plea?

JURIST.—No respectable lawyer in this city would, and the only way left for him would be to send down to the Tombs and engage a shyster lawyer, who is governed by the fee and not by reason or truth, and who has no professional reputation to maintain.

I have now given to the Conference the benefit of the opinion of a learned jurist, free of charge, and by which we are told that this doctrine of ignorance being the cause of all crime is considered so destitute of foundation that none but a shyster lawyer could be hired to advocate it in any court in this city. This being so, may we not hope that the bright intellects of our highly esteemed Hallocks and Davies may be hereafter employed in developing and sustaining more rational and tenable theories.

Mr. PARRIDGE: The starting point in his mind is, to first ascertain, if possible, what crime is. It is not necessarily injury to the neighbor, for that may arise from our best motives. No deed, in his judgment, can be designated as a crime, for which the actor had an excuse for himself at the time of its commission. To constitute a crime, there must be no excuse in the mind of the perpetrator. But such an act of diabolism is inconsistent with human nature, and unknown to human experience. The lowest, as it is the most universal excuse for injury to the neighbor, is, that it "serves him right." Take the case now on trial in Washington, and it is not only the excuse of the prisoner at the bar, that his victim was "served just right," it is the opinion of very many others as well, clergymen not excepted. He can not conceive it possible for a person to act without an excuse or justification to himself; and consequently the act to himself is not a crime, but a justifiable deed. That which is sometimes denominated crime, he would call virtue. Each human being on entering upon this world, commits a legal crime by the act. Everything belongs to somebody else, and he is a trespasser by solemn statute. Now the fact of life implies a necessity for the means of sustaining it, and this necessity is a valid excuse for obtaining these means; an excuse before which all other considerations must bow. Human life, in his estimation, is more sacred than human law, and an offense against a legislature is not necessarily an offense against nature.

While he denies the possibility of a crime; or, in other words, the power of man to act without, for the time being, a valid motive or excuse in his own estimation; he may nevertheless commit an offense against the rights of others, and this, he thinks, may make restraint on the part of society admissible—restraint with a view to improvement as well as safety—but in no case punishment. The entire system of banging and bruising, beginning with a rod in the hand of the parent, and ending with a rope in the hand of the hangman, is subversive of its professed object. Virtue is not thus promoted; consequently, offenses will abound while that practice is continued.

Dr. HALLOCK: Our question calls for the spiritual theory or rationale of crime and its treatment. It does not ask after mundane hypotheses. We know very well what these are, and their value is apparent. We know what the learned profession, cited by Dr. Gould, thinks of the matter. The police justices and the "Tombs' shysters" have spoken; Dr. Gould is happily delivered of his opinion. There is no mistaking the sentiment of the world at large. The ages are blotted all over with it. It is inscribed in gigantic characters fantastically shaped, as if in studied satire upon Jesus of Nazareth, into racks and dungeons, stakes and halters, penitentiaries and police, pistols and poison, burglary and blood, tears and terror, the wide world over! From the midst of this "wailing and gnashing of teeth"—from out of this "BELLY OF HELL," the inquiry naturally arises—seeing that Dr. Gould's hypothesis, though endorsed by his learned friend from Wall-street, does but increase the annual crop of murder and misery—"Is there no help? The law doctrine is a failure; what says the gospel? What is the spiritual theory of crime and its treatment?" Those who prefer to take the statement of that theory from an ancient Spiritualist rather than from a modern one, may find a condensed narrative of it in the fifth chapter of St. Matthew, from the thirty-eighth verse to the end. The paragraph opens by contrasting a venerable hypothesis, with respect to crime, with the spiritual theory concerning it. "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth"—that is the popular doctrine. It rules in Washington to-day, and obtains in all the States of this "free and enlightened" confederacy. It deprived a late District Attorney for the United States of his life; and honorable members of the New York bar say Amen, and saintly ministers of what they call "the gospel" say Amen! "But," said this ancient Spiritualist, "I say unto you, that ye resist not evil; but whosoever shall smite you on the one cheek, turn to him the other also. If a man will sue thee at the law, and take away thy coat, let him have thy cloak also." This is the spiritual theory.

True, Dr. Gould, in his essay, gives us to understand (and the New York bar, and pulpit, will cordially sustain the doctrine), that this is giving a premium for criminality, and taxing virtue for the amount of the bill. In his own painting, "it is a doctrine worthy only of a Tombs' shyster. It does not come up to the level of a Wall-street lawyer." Nevertheless, that it is the spiritual doctrine, is apparent in this—that it is enjoined upon man on earth, for the express reason that it is done "in heaven"—because the "Father which is in heaven" is perpetually practicing in accordance with this theory.

That this spiritual theory was truly stated by this ancient Spiritualist, our own facts and experience abundantly show. To be sure, it takes all the truth out of Mr. Graham's speech in behalf of the late homicide in Washington, and reduces the value of Dr. Gould's philosophy to a mere vulgar fraction; but then, we are inquiring, what is the spiritual theory of such matters? and here it is. It will not do to say that the doctrine refers only to the treatment of crime, ignoring wholly the question of origin and nature, because these are inevitably inferred from the treatment. The "Father in heaven" who recommends forgiveness to his children on earth, because he practices it himself, must do so for a reason. To forgive the offender from caprice, would be an exercise of mercy at the expense of justice, which is inadmissible. There can be but one reason or cause of offense, however varied its manifestation, which can reconcile forgiveness with justice; and Jesus, in open rapport with the spiritual world—himself the subject of betrayal and murder—in direct appeal to the "Father of spirits," stated it. In one word, it is IGNORANCE. This, too, is the universal testimony of the spiritual world in all its intercourse and acts to-day. It is also in accord with the known basis of human action. Individuality is preserved by the instinct of self-love. Therefore, no man can knowingly lay violent hands upon his own well-being, because it is an imperative necessity of his being that he shall guard its welfare. The seat of this necessity is deeper than the reason—it lies behind the will; these are but its servants, itself is an attribute of being, and its mandates can never be wilfully disregarded. Whenever they are unheeded, and the self-hood is injured in consequence, it is from a lack of intelligence. The individual is ignorant of the inevitable and unalterable law of the act—"he knows not what he does." In ten thousand instances in this land of Bibles, he mistakes judicial statutes for natural law—a police magistrate for "the Judge of all the earth." Hence his whole care is to elude the magistrate, under the miserable delusion that by so doing he can cheat himself and the eternal destinies out of all interference with his present and prospective welfare. Thus is the spiritual theory, as proclaimed by Jesus and reaffirmed by modern spiritual intercourse, consistent with itself, and with every other fact and principle known to man. The offense and its treatment hold natural relation to each other. Justice and forgiveness are in perfect accord. Take the case of friend Gould and his essay as an illustration. He is careful to let it be known that he is a "Christian Spiritualist;" he is as zealous for the Bible as the learned counsel who quotes it in open court as direct authority from God for the commission of a murder; and yet he compares the principle and practice, declared by the very object of his reverence to be sacredly regarded in heaven, and to be profitable beyond all other methods on earth, to the chicanery of a Tombs' pettifogger! How is he to be forgiven? How is he to forgive himself but for the valid reason, that he has not the slightest idea of what he has been talking about!

Adjourned, R. T. HALLOCK.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Emma Hardinge will lecture at Dodworth's Academy next Sunday, morning and evening.

Mrs. Fannie Burbank Felton

Will lecture in Baltimore, Md., the five Sundays of May. Friends in the vicinity of Baltimore, wishing to engage her services for week evenings, during her stay in that place, will address Willard Barnes Felton, box 944, Baltimore, Md.

W. C. Hussey, Healing Medium.

Has returned from his four months' tour through Ohio, Michigan, Indiana, and other States, and reports many wonderful Spirit-manifestations he has seen. Mr. H. will be located, after the first of May, at 155 Green-street, two doors from Houston-street, where he intends to heal by the apostolic method of laying on of hands, all persons who call on him for that purpose.

Mrs. Spence's Lectures.

Mrs. Spence will lecture at Clinton Hall on Tuesday evening, April 19th, and on Friday evening, the 22d instant. Subjects—Tuesday, "The Divine Life;" Friday, "The condition of Society and the Religion of the States."

Mrs. Hayden.

Mrs. W. R. Hayden, of Boston, whose remarkable powers of sympathetic perception, and of correctly describing and locating disease, even while in the normal state, are well known, is now at Mr. Munson's, 5 Great Jones street, where she will remain a week or two longer, and may be consulted by those desiring her services, between the hours of 10 A. M. and 2 P. M.

Prof. Payton Spence and Amanda M. Spence will respond to invitations to lectures, addressed to Jamestown, N. Y.

Bredett C. Murray, Kalamazoo, Mich., Traveling Agent, will receive subscriptions for this paper, and orders for books.